

THE AMERICAN

JOURNAL OF LITERATURE, SCIENCE, THE ARTS, AND PUBLIC AFFAIRS.

VOL. X.—NO 250.

PHILADELPHIA, SATURDAY, MAY 23, 1885.

PRICE, 6 CENTS.

THE AMERICAN.

A NATIONAL JOURNAL.

PUBLISHED WEEKLY, ON EACH SATURDAY.

THE AMERICAN COMPANY, LIMITED, PROPRIETORS.
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HOWARD M. JENKINS, Sec. and Treas.

ROBERT ELLIS THOMPSON, Chief Editorial Contributor.

Business and Editorial Offices:
No. 921 ARCH STREET, PHILADELPHIA.

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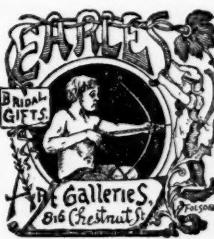
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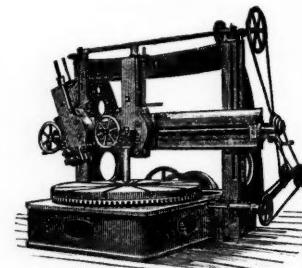
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** The editorial and business office of THE AMERICAN is at 921 Arch street. Post-office address: Box 924. Use the latter for all communications by mail.

** An index for volume ix., (completed by the issue of May 2d), will be furnished to subscribers, as soon as it can be prepared.

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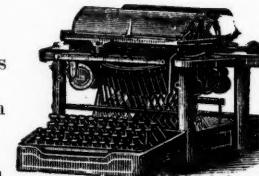
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THE AMERICAN.

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REVIEW OF THE WEEK.

THIS week has been made memorable by the publication of the revised version of the Old Testament. Its appearance immediately after Easter was promised, but this could not be kept. By an unfortunate arrangement, needed to secure copyright in England, its appearance in America was delayed for some days after its publication in England. This gave the newspapers opportunity to take the cream off the subject, by publishing telegraphic accounts of its chief peculiarities and its most notable alterations. This is unfair to the American Revision Committee, whose expenses must be paid out of the profits of the first sales on this side of the Atlantic. It tends to diminish the public eagerness for such copies, and to reduce the sales. So Dr. Schaff has been working to have the earliest permission to publish here.

So far as we have the means of judging, this revision of the Old Testament fails just where that of the New Testament did. It departs needlessly and deplorably from the standard of English established in 1611. It breaks the rhythm of the old version as well. This is not wonderful. There is not a single master of the English style among the theologians on either of the revision committees on either side of the Atlantic. The only man of this kind who obtained a place on the Old Testament Committee was Bishop Thirlwall, in England, and he died as long ago as 1875. Dean Stanley was the only one on the New Testament Committee, and he died long before the work was finished. Dr. Krauth, on the Old Testament Committee in America came the nearest to meeting this want, but he, too, died before the work was finally revised. The other gentlemen on both committees are men of sound Greek and Hebrew scholarship; but they are not the men into whose hands a venerable English classic could be given with confidence. As Spurgeon said of the revisers of the New Testament, "they may know Greek, but they don't know English."

In many places the revised version gives a clearer insight into the meaning of the original, and its connection of thought. Its rearrangement of the book in paragraphs instead of verses, and its printing Hebrew poetry in parallelisms, are obvious improvements. But these things we have had already,—in Samuel Sharpe's excellent revision, for instance. What was wanted was to have this done and get the character of the Bible as an English classic of the Elizabethan era preserved for us.

COL. VILAS, the Postmaster-General, has let in some daylight upon the methods of the Administration, by a confidential circular issued to Democratic Congressmen with regard to the post-offices of their districts. He says:

"I will require no more proof of partisanship in these selections than the affirmation on the part of a senator or representative that the postmaster has been the active editor or proprietor of a Republican newspaper, printing offensive articles, easily shown by slips, or a stump speaker, member of a political committee or officer of a campaign club, or organizer of a political meeting, or that his office has been the headquarters of a campaign club, or that his clerks have been put into the performance of political duties. Possibly other acts of equal force may be noted in some cases. If the representative does not know the fact, it should be established by the affidavit of some person whom he can affirm to be of unquestioned credibility by documentary evidence."

We do not think this circular has had exactly fair play for its critics. It has its good side. It shows that the Postmaster-General ranks much above the level of the present Cabinet generally. He actually will not remove a postmaster unless some kind of a case has been made out to bring him within the definition of an "offensive partisan." It is true—as Col. Vilas ought to know—

that such statements as this circular will elicit are quite unworthy of confidence. It is true also that he assumes that the Congressmen are to hang around the Departments asking favors for their friends, as though reforms never had been enacted. It is true that many of the things he specifies might be done by a Republican who has not been *offensively* partisan. It is true that there is no hint of asking from the new incumbents a pledge that they will do no such things when they get the offices. In a word it is true that the whole circular implies a hypocritical compliance with the letter of reform, while evading its spirit. But hypocrisy is the tribute which vice pays to virtue, and it is a tribute which Mr. Bayard, Mr. Manning and other members of the Cabinet have not paid. By what tests did Mr. Bayard judge Consul-General Merritt in London, or our Consul-General in Persia? Or how did Mr. Manning ascertain whether the collectors of internal revenue and the collectors of certain New England ports merited displacement? Col. Vilas at least has some regard for public decency, in his anxiety to pay the political debts of his party. Mr. Bayard, to whom the country looked for a lofty example, has shown none at all.

PRESIDENT CLEVELAND and Secretary Manning have about completed the works of suspending the Republican collectors of internal revenue, and appointing Democrats in their places. The fact that the Senate refused to confirm the Democratic nominees for the West Virginia and Indiana districts does not seem to have deterred the Administration from making a clean sweep. As these officials do not come under the four years rule in the matter of tenure of office, there is no way to get rid of them but by suspension. As the bureau in which they serve is one of the best managed under the government, they cannot have been removed for any reason but their Republicanism. If the Senate continues of the mind it was before adjournment, Mr. Cleveland's appointees will get nothing but the nominal honor of having been appointed. They cannot draw their salaries, nor derive any other advantage from their offices, until the Senate has enabled them to qualify, by confirming their nominations.

It is said that the next victims will be the heads of the custom houses, and that the sweep will be nearly as clean in this case. It will be well for both classes of collectors to have their case for continuance in office in proper shape for presentation to the Senate when it meets, and also information as to the partisan records of their proposed successors. After all is said, it is the Senate which is the judge under the law, as to whether removals have been made for good reason. And where the office is not one which must be filled, by a friend of the party in power, unless the Administration is to be embarrassed, the Senate should exercise its prerogative with the strictest justice.

THE Republicans having secured a majority in the Illinois Legislature, the reëlection of Mr. Logan as United States Senator was effected with little difficulty. It is true there was much talk amongst Democrats of resistance, and of keeping the additional Republican out of his seat by a contest. But a closer observation of the facts seems to have satisfied them that there were no grounds for a contest. When Col. Weber presented himself and took his seat, he was admitted at once to all the privileges of membership. The final hope of the Democrats that they could divide the Republican ranks proved equally futile. Every sore-head and bolter in the majority voted with his party, and the attempt to substitute Mr. Farwell, of Chicago, for Mr. Logan brought out the fact that there were Democrats who would vote for Mr. Logan rather than allow his defeat in this fashion.

We confess that in view of the way in which the Republicans

got their majority, we expected much resistance, accompanied by a show of indignation. For this, however, the minority seem to have been too honest. They seem to have felt that they would have played the Republicans the same trick, if they had had the chance, and that it would be sheer hypocrisy to make any pretence of the contrary. As the game of politics is understood in America, no rule was broken and the fight was fair. But we hope that the rules of the fight in the course of time will be so amended as to exclude every kind of secrecy as to the intentions of either party.

THE Free Traders are naturally mournful over the defeat of Col. Morrison, whose behavior throughout the struggle was deserving of the compliment Mr. Logan paid him in his address after election. They lament that a man who has made himself a name in national politics has been defeated by one whose record as a soldier is the best thing in his career, etc., etc. They have conveniently short memories. It is not so long since they were abusing Col. Morrisoh for his horizontal tariff reform bill, and declaring that his stupidity in its preparation had frustrated their hopes of tariff reform. If Mr. Morrison has made a name in national politics, it is merely by a pig-headed and unintelligent obstinacy in urging a policy which he cannot vindicate, and a revolution in matters he does not understand. We regret to have to speak thus of him, for Republicans never thought so well of him nor Democrats so ill, as this week.

Mr. Logan's record is not one for army work only. He is the author of that half-way and mistaken policy with regard to the surplus, which Mr. Blaine adopted as his own. His proposal to use the national revenue from whiskey in extinguishing illiteracy, is at least as valuable and probably will be found as important, as any of Mr. Morrison's abortive effects at tariff reform. But we can excuse the sorrow over his success. It adds more than a vote—a strong will—to the Protectionist strength in the Senate, which is not sure of a Republican majority throughout this administration.

THE attempt to prevent the importation of a German band under contract is the first use that has been made of the new law against the importation of labor. Whether the law can be made to cover such cases is extremely doubtful, however desirable it might be to do so. But the district judge in New York before whom the case came, uttered his view of the law in rather remarkable terms. He declared that Chinese, paupers and lunatics were the only people excluded from the country, and that he never would lift his hand to exclude an honest laborer. This was worse than absurd, for the new law distinctly commands United States judges to aid in excluding any laborer who comes to America under contract. To the immigrant who comes on his own motion and at his own charge, the latch-string is out as ever. To the coolie who comes under a contract which debars him from accepting the highest rate of wages offered him in the labor market, it is not. And however honest he may be, our judges must lift both hands to exclude him.

We are glad to see that this case has been appealed, for although it is not clear that it is covered by the law, it will be well to have the law accurately defined by the Supreme Court.

NEW YORK has a law forbidding gambling on race-courses by the sale of pools. It is enforced with a sharpness which does the State credit. There is a bill before the legislature to repeal it. It is supported by sporting men, hotel-keepers, and all who profited by converting trials of speed into social mischiefs. We are grieved to say that newspapers of good standing, *The Tribune* and the *Mail and Express*, favor the repeal. The latter poses as a sort of daily representative of orthodox religion. It cannot stomach Mr. Heber Newton's heresies, and calls on Bishop Potter to smash him. But it is quite willing to have the race-courses of the State made once more a source of injury to tens of thousands. Is not this straining at a gnat and swallowing a camel?

It is said that no other State has any such law. So much the worse for the others, and so much the better for New York. The laws against gambling are severe enough in many of our states, but they are not enforced as well so this one is, thanks to Mr. Bergh.

WE think the highest usefulness of the Congress of the Churches which has been sitting at Hartford would have been found in putting an end to some of the practical mischiefs which grow out of our sectarian divisions. One of these is the fierce and wasteful competition for the possession of new towns in the West. Every town wishes the advertisement of having quite an assortment of churches. It offers free sites and help to build to those bodies which will come at once. This excites the sectarian zeal of Home Mission and Church Extension Boards, which play into the hands of the land speculators; a dozen people are gathered into a church organization, and four or five are set up where one would be quite enough. The time of as many ministers and the money of eastern churches are used in maintaining organizations which never should have existed, and which rather hinder than help in the religious development of the country.

Men and money would be saved by the establishment of a rule that the orthodox Protestant church which first occupies a field, shall keep it without intrusion until the populace has reached a number which justifies the existence of a second church. The character of this second church should be determined by a vote of all who do not belong to the first, that denomination getting the chance which gets the largest vote. And so on for third and fourth and fifth churches. And this rule might be made retroactive, to the closing of needless churches already in existence in excess of the local need.

A direction might be given to emigration to correspond to this. Baptists going to Kansas would seek a town where they had the first or second church; so with Methodists or Presbyterians. And if they care enough about it they would avoid those places where they neither had a church nor were likely to secure one soon.

OF the subjects discussed at the Congress, Mr. Washington Gladden's paper on the secular newspapers evoked the most comment outside the Congress, because he touched a topic which most concerns those who write. It was marvellous to see what a pious and moral set the editors are, in their own opinion. They forthwith discovered themselves to be the chief pillars of religion and righteousness in the land, and that the churches did not know how great were their obligations to the assistance which the newspapers gave.

It is quite true that there has been a great change for the better in our newspapers of late. But there still is room for improvement, not so much in the tone and character of editorial discussion as in the matter of reporting. The news of the day is still too indiscriminately shuffled upon the public, and in a way that is neither elevating nor refining to the average reader of it. The notion that anything which has happened is fit to report, is quite untrue. The fact that every reporter and news editor has a moral responsibility for every paragraph of news he writes or prints, is as undeniable as that it is ignored by many great dailies. Altogether the average newspaper gives a picture of life which is untrue, disheartening and morally mischievous.

THE local branch of the National Civil Service Association, which has existed at Watertown, N. Y., has been dissolved. The reason for this action is found in the conduct of the official representatives of the National Association during the last campaign. It was so palpably and offensively partisan that it was found necessary to issue a circular, declaring the Association to be an unpartisan body.

The C. S. R. Association might take warning from the Social Science Association. It also was started for a noble and entirely

unpartisan object. But almost at the start it was captured by a little group of Free Traders, headed by Mr. David A. Wells. They elected him president, and he used the position to attack our protective policy. At the same time, the printing of the transactions was made over to the publishers of *The Nation*. Thereupon, the Philadelphia branch, which was the strongest and most active of all the branches, virtually severed its connection with the National Association, and refused to contribute to its funds. It was not until Mr. Wells had been retired from the presidency, and the promise had been given that such things should not occur again, that harmony was restored.

It is a weak point in prohibitory legislation that it requires for its enforcement other means than the ordinary process of law. In Kansas special legal machinery was erected for the purpose, but it has broken down on the first trial. The district attorneys were empowered to organize special courts for investigation, and to bring persons before these to testify, under penalty of commitment for contempt. The very first witness called before such a court refused to testify, and the State courts have sustained him in the refusal. They decide that under the State Constitution no such investigations can be held, and the prohibitory law must be enforced by the ordinary means for the administration of justice. But other laws have for their support an overwhelming public opinion, which a prohibitory law never has. Therefore it cannot be enforced by the ordinary means.

THE collapse of Riel's insurrection, accompanied by the capture of its leader, is good news. There were substantial grievances behind the insurrection, but Canada could give these no consideration so long as the insurgents were in arms. She was bound to put down this revolt, especially as it was the second of what otherwise might have grown to be a long series. She did so in the face of difficulties and discouragements which reflect great honor on the citizen soldiery and their leaders. The insurgents were badly armed, but they had entire familiarity with the ground and an effective though rude system of tactics. The struggle might have been prolonged by the use of these advantages, but it would only have had one end, and the bloodshed would have been greater.

Now that Canada has won so honorable a success, it is to be hoped that a wise use will be made of it. Necessarily, the leaders, and those who have been guilty of cruelty and bloodshed not justified by the usages of war, will be held to their responsibility. But after this, the passions which led to these troubles should be allayed by a substantial redress of grievances. The peace of the North-west has been sacrificed twice to the pedantries of a land survey system. Indians and Half-breeds should have the assurance of a good title to their land just as they stand, without any fresh distribution. If this course be taken, the grievances of the red race will be forgotten.

THE Mexican States are very eager for reciprocity with the United States. They complain that the general government does not move fast enough. They threaten to take the matter into their own hands and to extend the "Free Zone" area to the gates of the capital, whereas it now is a strip on the Rio Grande. This is unjust to the Mexican government. It has done its utmost in the matter, and nothing but the reluctance of our Congress to tie its hands by a reciprocity treaty stands in the way of the agreement asked. For this reason and others this country can give the Mexican States no countenance in their proceedings against its authority. They may remove the duties from our goods, if they wish, but we do not propose to take them from theirs.

ORGANIZATION IN THE BATTLE FOR PROTECTION.

WE are pleased to observe indications that the friends of the protective policy are awake to the necessity for vigorous and united action. There is as much in the present situation to lull

them into security, as there was forty years ago. Then as now the Democratic party had won a national victory under pledges from the Pennsylvania wing of the party which seemed to promise the maintenance of the tariff. Then as now it seemed impossible that any radical change should take place in the fiscal policy of the nation. But in 1846 the skilful and unsleeping enemies of Protection found ways and means to effect a great change for the worse; and they may do it again in 1886.

More than this, the Protectionists of the country should not rest contented with what they have already achieved. There are duties in the present tariff on wool, woolens, tin plates and some other articles, which are much too low for Protection. To make the tariff consistent with itself, to give these industries as much advantage as is enjoyed by others, there must be a forward movement. This is a most fortunate circumstance. To fight aggressively is always much easier than to fight defensively. To rest content with the defence of points already occupied is to court defeat. The coming Congress should be the scene of a great battle for such a modification of the tariff as will put a check on the annual importation of \$200,000,000 worth of European manufactures. We should fight to secure this business to our own workmen and our own factories, and to place the capstone upon the structure of commercial independence. And then there are what we may call the side issues of the tariff question. The establishment of a system of subsidies (or of differential duties) for the encouragement of our shipping is one of these. This is the greatest of the neglected duties of the Republican party. This is the one point at which it has been following the lead of Mr. Jefferson Davis for thirty years past, and should now cast off his leadership. We have left our merchant marine entirely outside our protective system, as if to furnish the country with an "awful example" of the ruin English competition would inflict on our industries. All the monitions we could derive from such an example have been furnished. We need it no longer. Let us now revive the traditions of America's greatness on the sea, after having made our country first on land.

In fighting the battle for Protection we will be met by the assumption that the tariff is "for revenue only," and that its duties must be adjusted with reference to the nation's need of revenue. This assumption underlies much of whatever Protectionists say and write on the subject. It is notably true of Mr. Randall and his following. It will be a fatal admission if Protectionists really make it to their opponents. A tariff adjusted and re-adjusted to the revenue needs of the national government alone, unless it contain a large number of duties high enough to be prohibitory, will, inevitably fall below the protective level. The services their national government renders to the American people are so few and so inexpensive, that it is incapable of employing, without much jobbery, the revenue a really protective tariff is certain to bring. It is the association of high duties with congressional jobbery, which is helping to create a feeling against Protection among that growing and eminently useful class we may call "political purists." In a word, Protectionists themselves must come to look at this problem in a broader and more statesmanlike way. Every narrowness on their part is a victory for their adversaries.

For such a struggle as we have suggested, Protectionists are very badly organized. On one side they are organized well enough. They have strong associations of manufacturers to keep watch over their interests, as soon as these are affected by any proposal before Congress. The National Industrial League is the oldest and best of these, and has rendered excellent service. But organizations composed in this way can do little for the direction of public opinion throughout the country. That is an article our manufacturers cannot manufacture. If the Cobden Club were merely a body of English exporters and cotton spinners, we should have little reason to regard its influence on either side of the Atlantic. It contains such people in plenty, but they are not the men it puts in the front of the battle. Its foremost men are judges, states-

men, authors, economists, whose names give a certain show of disinterested impartiality to the agitation for Free Trade. The weakness of our American organizations on the other side is that they miss this point. The strength of the protectionist party in America always has been in the support of men who had no direct or personal interest at stake. Alexander Hamilton, Tench Coxe, Mathew and Henry Carey, Frederick List, Richard Rush, Willard Phillips, Daniel Raymond, Calvin Colton, Henry Clay, Horace Greeley, William M. Meredith, Horace Bushnell, Richard S. Storrs, Howard Crosby, Francis Bowen, William M. Evarts, Ellis Roberts, Cabot Lodge, Mayor Low, Henry Carey Baird, Henry Hall, President Porter, President Hamlin, President Tuttle—these are not the names of manufacturers. And there are in the land thousands like these,—some more known, some less—who have a standing before the public such as the protected manufacturer cannot have. They have this cause at heart; they are willing to work for its success. But they lack organization to give their energies unity and direction.

What we need then is a Protectionist counterpart to the Cobden Club. The existing organizations have their place and use. But they are efficient in their place for precisely the reason which unfits them for the larger work we have in view. And the time has come for such an organization as shall gather into one knot all the elements of strength which will co-operate in the good work, and for putting our best foot foremost in its advocacy.

Let us have an Alexander Hamilton Club for the advancement of national industrial independence! We are glad to be able to say that steps are taking for its organization.

THE FUTURE OF THE REPUBLICAN PARTY.

AT the present moment the Republican party stands expectant. Its opponents have gained the floor. As they are to formulate their plans, and to apply them in action, so necessarily the party out of power waits, with the country, to observe during a reasonable time the points where criticism must be made and opposition be begun.

Yet this situation cannot long continue. In the nature of things, the period of expectancy must give place to that of aggressive action. It is therefore necessary for Republicans to look ahead. Under any conceivable circumstances they do not expect to quit the field, or even to acquiesce, with mere formality of opposition, in the policy and methods of Democratic administration. It will presently fall to their part both to point out the errors of party in power, and to propose to the country an alternative and preferable course.

How, then, shall the Republican party proceed? How shall it show its superiority? How shall it draw to itself those additional elements of strength that will restore it to control?

It must be said, in answer to these questions, that there need be no discovery of new truths in order to re-establish Republicanism. The old truths, iterated and reiterated, though too often in unwilling and unfriendly ears, are those which need to be again proclaimed. The Republican party lost its power because it listened to bad counsels. Its deficiencies were not enormous, but they were sufficient. It barely failed in the supreme hour of trial, but it need not have failed at all. The rocks upon which the ship ran had been all pointed out, and the warning that disaster lay that way had been abundantly given.

It may be presumed that from its adverse experiences the party will profit. But this is uncertain. It may not. The lessons of adversity are sharp, yet they are only well learned by those who have both the temper and the intelligence to perceive their meaning. It may prove that the Republican party is too much encumbered by the fatal doctrines of its stalwart epoch, and that it is incapable of rising to the level which its better impulses have prompted. This remains to be seen.

The true principles of the party, those upon which it must stand in any event, and which form the groundwork of its opposi-

tion to a Democratic administration, are broad and simple. They may be easily and concisely formulated. Under any circumstances of the immediate future, whether Mr. Cleveland and his advisers shall do badly or moderately well, whether the majority in the House shall prove itself wise or foolish; whether the appointments of the new administration shall be satisfactory or grossly unfit, these principles of Republicanism remain, defining the line upon which opposition should be made, and giving the true and just reason for making it.

What, then, may be said as to these? How may they be formulated? A thousand times this has been done, yet the duty is new, because the occasion freshly arises. The Republican party's natural platform is this:

- Honest Government.* To maintain the work of providing good government, of divorcing public administration from partisan and personal spoliation. To carry on, when in power, the reforms in the civil service which have clearly been demanded by the advanced and uplifted sense of the American people.

- Protection to Labor.* To provide resolutely for the protection of American national and industrial independence. To maintain the standard of social condition, which, in contrast to the circumstances of other countries, American labor has thus far enjoyed. To continue the contest, with undiminished courage, in behalf of our own development against the enormous influences of foreign capital seeking possession of our market. To establish the truth in the government of the country, that the highest duty of the Republic, not only to its own people, but to all, is to preserve its prosperous existence, thus to compel by its example the modification of harsher systems, and the political emancipation of other peoples.

- Nationality.* To maintain those conclusions of just nationality reached by the bloody and costly processes of the war. To apply to the government of the American people so much of national concentration as is necessary for the efficient and economical attainment of results which they demand. To simplify, rather than complicate, and to strengthen by this simplicity, rather than enfeeble and confuse by dispersing authority and responsibility. To reserve sacredly every power of local self-government which is essential to individual intelligence and popular freedom, but to express in the national action every function which belongs to the united nation.

Out of this generalization many precise applications spring. It means that the Republican party must be true to its own conscience. It must nominate men both clean and fit. It must overthrow its "bosses." It must give honor to intelligence rather than dictatorial assumption, and to good character rather than political chicanery. It must give the substance of reform when it is in power, as well as the promise when it is seeking success. It must maintain a tariff, not merely because it produces a revenue, but because it bulwarks the country's strength. It must adjust and arrange the burdens of taxation so that protection by tariff duties will be stayed and supported, and not opened to attack through the camp of its own friends. It must apply to the great problem of the railroads a national oversight and inquiry which will put them, in every State, on an equal footing, and permit the establishment of a just arrangement of rates. It must resent the displacement and degradation of men who faithfully served the Union, when this simply means the purpose to honor men who gave their utmost efforts to effect the Union's destruction. It must recognize always the duty of healing the wounds of the war, and of spreading a generous pacification over the country, but it must not permit that this shall be made the excuse for inflicting fresh wounds, or doing another form of injustice. It must press steadily the fact that since free government rests upon popular intelligence, education is a duty which belongs to the Nation when any State neglects or is unable to provide it.

These are some of the applications which are suggested by a formulation of Republican principles. They will serve to indicate

the line on which the party must move, if it would recover control. That it will do this we do not undertake to say. That it will fail to do so, we should be sorry to believe.

WEEKLY NOTES.

MR. THOMAS HAZARD, of Rhode Island, in a long communication to *The North American* of this city, attacks the University's "Seybert Commission" as quite incompetent to reach any impartial or trustworthy conclusion on the subject of Spiritualism. Two of the Commission are criticised on grounds which gave offence some time ago; Prof. Thompson for an unfavorable opinion of the claims of Spiritualism expressed in *The Penn Monthly* several years ago; Prof. Koenig for something he was reported to have said soon after the commission was appointed. Mr. Hazard knows or ought to have known that Prof. Koenig declines to accept the report in question as an account of anything he said. As for what Prof. Thompson wrote, there is not a word in it to disqualify him for serving on the present commission of investigation, unless it is intended that such a commission shall consist either of ignoramuses who have no acquaintance with the subject, or of the friends of their claims alone. Had Prof. Thompson felt that he had so made up his mind against Spiritualism that he could not pronounce on the evidence presented, he would not have accepted any place in the Commission. His accepting that place is an equivalent to a juror's oath to find a true verdict, and to disabuse his mind of all prejudices.

Mr. Hazard finds most fault with Prof. Fullerton for his lecture on Psychical Research before the Philosophical Society of Harvard University. There was not a word in that lecture which was not of the most dispassionate and impartial character. So exactly was the balance held between the Spiritualists and their critics, so free was it from the prepossessions against Spiritualism which generally characterize such lectures, that more than one of Mr. Fullerton's hearers drew the inference that he was himself a Spiritualist. But a Boston weekly made a careless and dishonest report of what Mr. Fullerton said, which represented him as a thorough partisan. And Mr. Hazard, although personally acquainted with Mr. Fullerton, and aware of the anxiety to be fair which has characterized all his conduct as a member of the Seybert Commission, assumes the truth of this dishonest report, without once writing to ask about its authenticity! This is not the conduct we expected of Mr. Hazard.

We believe it is true that at more than one seance held by the Seybert Commission the mediums have announced the presence of Mr. Henry Seybert's spirit, and his entire satisfaction with the make-up of the Commission! Need the Commission listen to any mundane criticism after this approval? When Mr. Seybert is satisfied, surely Mr. Hazard will not complain.

* * *

Abraham Kingdon & Co., of London, have published an interesting pamphlet on the rebellion in the Soudan. The publishers state that it was written by a young Austrian photographer, Richard Buchta by name, and was translated into English by Mrs. R. W. Felkin, the wife of the African traveller. This Herr Buchta traveled for some years in the Soudan, and was personally acquainted with the holy man who has since become a Mahdi. He is one of the few writers on the subject who has given the correct etymology of the word. Mahdi is a passive participle from *hada*, to lead, and therefore means "one led by God." The Mahdi is a genuine Nubian and not an Arab. He is about 40 years of age and in his youth was a ship carpenter. His name is Mohammed Achmed. Later on he learned to read and write, and was for a time a school teacher. He then became a Fakir or holy man, (the name indicates originally a mendicant), and hence arose his influence over his countrymen. Herr Buchta describes the Soudan as an extremely valuable country for cotton raising, and finds the cause of the rebellion in its subjugation by Mehemet Ali, and in the cruelty and unpopularity of the Pasha who succeeded General Gordon as Governor of the Soudan in 1881.

* * *

MR. LOWELL's address at the unveiling of the bust of Coleridge in Westminister Abbey, does full justice to his hero in the literary sense, but not in any other. He feels the wonderful charm of Coleridge's style, his acuteness of observation, especially of the scenery of the sky, his perception of the subtler shades of human emotion, the perpetual presence of imagination in his works, and the delicate accuracy of his criticisms. But he has no glimpse of Coleridge as the thawing force which set the mind of the English-speaking people on two continents free from the frost in which John Locke had frozen it. He has no word for the vast service Coleridge rendered to New England, in the days when James Marsh's presence made Middlebury a place of pilgrimage,

and both Emerson and Channing bowed before the genial charm of the new thought. America's obligations to Coleridge are immense, because no branch of the race was more mechanized by Lockianism than the American.

THE UNIVERSITY OF PENNSYLVANIA.

THE annual catalogue of the University of Pennsylvania is a document, this year, occupying 129 octavo pages. The information which it presents exemplifies very completely the work now carried on by this great institution, whose extent and importance are not yet fully estimated, either at home or abroad.

The catalogue enumerates nine departments of the University. These are, of course, of different degrees of importance, and in their origin they date back to quite various times. (1.) The College—which now presents five courses: Arts, Science, Philosophy, Finance and Economy, and Music—is regarded as the same which through the influence of Dr. Franklin and Dr. William Smith was chartered by the Legislature of Pennsylvania, in 1755, and whose curriculum of study, established in 1757 by Provost Smith, became the model which was substantially adopted by all the later American colleges. (2.) The department of Medicine, next in age, dates back to 1765, when it was founded by Drs. William Shippen, John Morgan, Adam Kuhn, Benjamin Rush and Thomas Bond. Its graduates number, to the present time, nearly ten thousand. (3.) The department of Law is next in the order of time. It was established in 1789. Following these three are the six departments established within recent years: (4.) The auxiliary department of Medicine, begun in 1865; (5.) Dentistry, 1878; (6.) Philosophy, 1882; (7.) Veterinary Medicine, 1883; and (8-9.) Biology, and Physical Culture, both established in 1884.

In the number of students the two medical departments, united, take the lead, their lists showing 371 names in the regular course of instruction, and 55 in the auxiliary department. But taken singly, the College in its five courses has 381 students. Dentistry shows 112, and Law, 109. Altogether, the students of the past year, in every department of the University, numbered 1022. And the several faculties, after deducting the repetitions of names caused by the service of the same persons in more than one department, numbered 147 professors and instructors.

In enumerating so many students, it is just to remark that the instruction in medicine has been raised far above the level of a mere hasty and perfunctory course. The required study now covers three years, with a voluntary fourth year beyond that, and the candidates for admission to the first year must be examined, unless they are college graduates or have passed the matriculate examination of a college, or can bring a certificate from a recognized high or normal school, or a county medical society that has instituted a preliminary examination. This is emphatically raising the standard, and it has required courage and firmness to maintain the new system in the face of the competition of medical schools whose policy it is to attract many students by short courses and early granting of degrees. But an examination of the lists of students shows that the measure of response to the requirements is already very noticeable. Many of them have taken college degrees, before entering upon their course of medical study. Of the 101 students in the first year, over thirty are of this list, representing Princeton, Brown, Johns Hopkins, Dartmouth, Lafayette, Dickinson and other prominent institutions. Upon these points the catalogue says: "The effect of the adoption of the prolonged and graded course on the composition of the classes and on their proficiency has been most gratifying. A much larger proportion of the students have had a good education, either in colleges or in reputable academies, and their attention to study has been marked by increased seriousness and zeal. The annual examinations have steadily improved, those for graduation have shown a higher degree of merit, and a much larger proportion of graduation theses have given evidence of scientific knowledge, as well as literary culture."

The establishment of the newer departments, the increase in the number of professors and instructors, the growth of the endowments and other financial resources, with the additions made to the libraries, cabinets, etc., etc., all show the rise of the University. In the new department of Biology, which is now established on a firm footing, and has entered upon its work under the direction of Dr. Leidy, with such associates as Dr. Allen, Dr. Rothrock, Dr. Sharp, and others, the course of instruction is two years, and it is open to women as well as men. Its objects are four-fold: To conduct the biological studies of those students in the College department who are pursuing the course in philosophy; to provide a course of instruction in biology for students of both sexes who are preparing to study medicine, or who desire systematic training in this subject; to afford advanced instruction to graduate students, candidates for the degree of Ph. D.; and to encourage original research in biology by offering facilities to scientists engaged in in-

vestigation, and by giving aid and instruction to advanced students prosecuting special work.

The collections of works of reference and objects of study have become numerous. There are five special collections of books in the College department, including Stephen Colwell's collection on social science, one of the most complete in the world, and Henry C. Carey's library, especially rich in works of statistics. Mr. Colwell's books alone number between 7000 and 8000, including nearly every important work relating to finance and political economy in the English, French and Italian languages, besides many in German, and to these have been added not only Mr. Carey's, but about three thousand English pamphlets, covering the period of the last and present centuries, the gift of Mr. McCalmont of London. There are, besides, the Wetherill library of works on chemical science, the Allen libraries of classical literature, etc., the Rogers collection on civil engineering, the Stillé medical library of over 4000 volumes, and others. In the medical hall is the Wistar and Horner museum, begun nearly one hundred years ago, and annually augmented, which is now unequalled in the United States; together with the collections of specimens left by the late Dr. George B. Wood, the late Dr. Hugh L. Hodge, Dr. Henry H. Smith, and the late Dr. John Neill.

This glance over the catalogue, though necessarily imperfect, may convey some idea of the University's scope. Those most familiar with it see its steady growth, and its advance to the forefront of the greatest of American institutions of learning.

ARTISTS IN VENICE.

VENICE, April 1885.

I heard the other day that the old well which stands on the north side of St. Mark's is to be removed to make place for a statue of Victor Emmanuel. It seems impossible for Italians in any part of Italy to put up a monument to that king without first destroying some old landmark; so that one wonders if they do so intentionally, wishing to symbolize, by the sacrifice of monuments of earlier days to their modern hero, the establishment of United Italy by the overthrow of the old separate Italian States and forms of government. However pleasing this statue will seem to the municipality of Venice as a sign of the loyalty of Venetians, many lovers of the City of the Doges will regret the marble well which has probably been where it now is since the early days of the Republic. Its wilful destruction seemed to me such an evil that I asked an artist who lives here and who knows the place well, why all the artists in Venice did not send in a petition to the Syndicate and at least make an effort to save it. He told me that they knew such a step to be worse than useless, for they had learned a lesson not easily forgotten a few years ago, when it had been first determined to set up an iron foundry on the little island of Sant'Elena. Sant'Elena was then one of the loveliest islands in the lagoons, and being so near the city was a favorite haunt on summer afternoons. It was occupied by an old convent with ivy-grown church and tall campanile. In the cloister of the monastery was a tangled growth of roses, while many vines covered the slender shafts and low arches. Without was a garden with tall elms and sycamores, and sweet with violets. Sant'Elena, as Mr. Burnen in his "Life on the Lagoons" says, was always a "beautiful object—whether in spring, when the buds were bursting on the trees of its garden, or in late autumn when the bare branches stood out in relief against the warm red walls of the old convent, and the pines and cypresses at one corner acquired a greater value of color from the absence of all other greenery." Naturally artists did not want to lose all this beauty, and so held counsel together, and finally sent in a petition to the Syndicate. And what was the answer they received? A polite request to mind their own affairs and the further information that the Syndicate was heartily tired of having so many artists in Venice, and looked forward to the day when they would all have gone, and the city would be left in possession of her honest, hard-working people! This was not encouraging; and since then, on similar occasions, artists have held their peace.

If these are the outspoken feelings of the officials of Venice, the question is, how much longer will artists be allowed to continue here? Will they be forced to go, or will the city be so changed and improved according to the modern conception of improvement, that they will not care to stay? These are possibilities, impossible as they now seem. Venice is increasing in commercial prosperity; she is looking up, so to speak, and now-a-days when an Italian town begins to prosper you may be sure the picturesque element will not be long in the ascendant. It is true it will require many ages to reduce Venice to commonplaceness, but already in this very iron foundry on Sant'Elena, in the filling up of some of the smaller canals, in the ill-judged restorations of St. Mark's, there are signs of what may come to pass in the future.

However, as things are to-day, Venice without artists sitting at every turn and corner would not be Venice. They are as much a part of the place as the gondolas or the pigeons of St. Mark's. Wherever you go, wherever you look, you are sure to see them. You wander in your gondola through the canals, in the less well-known quarters of the city, and you find two or three stationed either in a narrow calle or in a barca, opposite an old garden wall where the sun just strikes the glowing red bricks rising from the water, while above a heavy mass of falling ivy throws a cool, soft shadow on the crumbling plaster. You cross the Piazza, and the Englishman you begin to know so well is hard at work, his sister by his side painting the clock tower, and the equally familiar tall German, into whose sketch book the boys vainly try to peer, is making a study of St. Mark's. You look out of your window before you are dressed in the early morning, but the energetic young woman who lives in the next house is up before you, and is sketching in water colors the red and orange sails of the fishing boats as they sail by towards the sea. You start out for a walk in the late afternoon, and there at his usual post on the bridge is the old grey-bearded man who is doing his best to paint the golden glory of sky and water as the sun sets behind the Salute. Then there are times when every other man or woman you meet is armed with the inevitable camp-stool and portfolio. This has been the case during the past week, when it has seemed as if all the art students in Munich—German, English and American—had been let loose to spend their Easter holidays in Venice. Apparently their one idea of holiday-making was to collect as many sketches as possible in a very short time, so that I think they worked harder than the artists living here who made no pretense of taking an interval of pleasure. There was one party in the hotel where I am staying who facetiously signed themselves *sign-painters* in the visitor's book, who were up and out every morning by seven, and whom I saw, each in turn, sitting on the steps by the canal below my window, struggling for several hours with the pretty greenery of the garden on the other side and the wonderful composition of chimney-pots on the house above.

They are very enthusiastic, these young artists visiting Venice for the first time, and are always finding some new beauty, some quiet out-of-the-way corner which they are sure they have been the first to discover. Their enthusiasm is amusing enough to their fellow artists who have lived here for any time, and who have gone through the same experience, only to have *connu!* *connu!* cried at each fresh discovery. There is a little court over near the church of the Salute which is always filling newcomers with false hopes. It is in a quiet neighborhood, and towards sunset is so lonely and silent that people chancing to come across it at this hour are apt to think it must be always the same. But there is really no place in all Venice better known and more frequented by artists—especially by amateurs—than this little court. Proprietors of hotels always send their guests of sketching proclivities to it. There is a story told of a young artist who came to it just in its tranquil hours and went away rejoicing, boasting that same evening to all his friends of the beautiful motif he had found, but refusing to tell them where for fear they might want to share it with him. The next morning bright and early he hurried to it to begin work. The sun was shining in the court then, flooding it with light, and wherever there was space easels had been set up and camp-stools opened, while in one corner was a whole deputation of young girls from the Grand Hotel!

Since Gentile Bellini painted St. Mark's and the canals and houses of Venice, so many have followed his examples that one would think artists would be discouraged from doing what has already been done so often. Then again the strange lassitude into which one sinks after a short time spent in this city of the sea, must be a serious drawback to the artist. There are few who do not find their energy growing gradually less, until finally it perishes altogether. It is hard to say exactly why this is. It may be because one feels the want of exercise; it may be the result of an unconscious sympathy with a city whose real life has been so long dead. Certain it is, however, that sooner or later, every one succumbs. It was Howell's experience as he describes it in his "Venetian Life." It is that of almost every artist I have met here. One told me he was never well and energetic in Venice, another that he had not known what it was to feel like working since his first arrival many years ago. But, notwithstanding these two very substantial objections, those who once take up their abode in the place find it almost impossible to leave it. Many will tell you themselves that they came for two or three weeks and have stayed six or seven years. They may go away for a week or a month but they always return. "*Il mare ci chiama,*" (the sea calls us), they will say. It is this ever-changing loveliness of the lagoons, together with the rich beauty of old palaces and churches and of the people, which holds them captive in Venice.

There are, however, more German and English than American artists here just now. Of the latter the oldest resident is Mr.

Frank Duveneck. He has been so long away from America that one might think he had gone into voluntary exile. But while living quietly in Venice he has been working steadily with many good results. He has just sent a picture to Boston which will be exhibited in the museum there. And he is now finishing a set of etchings which are undoubtedly the most important he has ever made. His long stay here has familiarized him thoroughly with the place and the people, and his etchings show how fully he is imbued with the true spirit of Venice. Often as the Rialto and the Bridge of Sighs, the Riva and the little canals have been painted and drawn, they acquire fresh interest from Mr. Duveneck's treatment of them. At one time there were many younger men here studying with him, but just at present he is almost alone. The only Philadelphia artist in Venice is Mr. Pennell, who however is only here for a few weeks on his way north. But Mr. Bunner, an artist well known in Philadelphia, where he had his studio for three years, is now established here, having stayed long enough to feel that difficulty in leaving of which I have already spoken.

ELIZABETH ROBINS PENNELL.

SUNSET.¹

AND now on my last cruise I go,
And in a lonely quest:
Yet the wind wakes; the strong tides flow,
For ever to the west.

Good-bye! All wild and strange the sea,
And pleasant is the shore:
But though the coast be dear to me,
I shall return no more.

Yet many a golden isle may rise,
And many a guiding star,
Or happy shores of Paradise,
Where our beloved are.

The Eastern sky looks bleak and cold,
But day is nearly done:
My boat rocks in a track of gold—
I follow the setting sun.

Good-by for ever, love! and yet—
What may the darkness hide?
On sea or land, if we two met,
I should be satisfied.

M. KENDALL.

REVIEWS.

HISTORY OF THE HUGUENOT EMIGRATION TO AMERICA. By Charles W. Baird, D. D. 2 vols., 8vo. Pp. 354, 448. With maps and illustrations. New York: Dodd, Mead & Co. 1885.

REV. Dr. Baird, already known by some contributions to the history of the Presbyterian Church, has now undertaken to point out in detail the special work of the Huguenots in the making of America. Forty years ago his father, the late Rev. Robert Baird, published a volume on "Religion in the United States of America," in which a single chapter was devoted to the Huguenots as contributing to the religious character of the early colonists. This chapter led to further inquiry from France and further investigation in this country. Finally, about ten years ago, the present author undertook the diligent and thorough researches which have resulted in the volumes before us. No pains have been spared to gather from published works, and largely from unpublished documents, the history of the Huguenots so far as it affects our country.

The introduction contains accounts of the attempts of the illustrious Coligny to found a colony in Brazil (1555-57), and in Florida, (1563-65), which were not more successful than those of Raleigh in North Carolina some twenty or thirty years later. The main part of the first volume is taken up with the emigration of the Huguenots to those parts of America under French allegiance. While the famous Edict of Nantes, granted April 13th, 1598, still had some force, Huguenot settlements were made in Acadia, Canada and the lesser Antilles, and some Walloons, following the example of the Plymouth Pilgrims, found a more congenial place for the exercise of their religion in New Netherland. But the great exodus of the Huguenots took place when the edict of toleration granted by Henry IV., which had transformed turbulent agitators

into loyal and peaceful subjects, was finally revoked by Louis XIV., October 22d, 1685. By that moral crime and political blunder the population of his kingdom was within three years reduced by one million, while the resources of his most formidable adversaries were increased by more than three hundred thousand intelligent, industrious and enterprising citizens. The flight of those that escaped, so far as it was directed towards America, is treated at considerable length by Dr. Baird. First from La Rochelle, once the Huguenot stronghold, then from the various provinces which had come under the influence of the Reformation, he traces the wanderings and perils of the exiles for conscience' sake. He notes their places of temporary refuge in England and Holland, and closes his second volume with a full account of their settlements in New England, leaving those in the Middle and Southern Atlantic States to be treated in a subsequent work.

Dr. Baird has combined the labors of the antiquarian with those of the historian. He has availed himself of documents preserved by descendants of the early settlers, while he has been cautious in giving heed to oral tradition. Some of the most interesting documents are presented in fac-simile, and the views of La Rochelle have been copied from engravings made nearly two centuries ago. The plan of the Huguenot fort at Oxford, Mass., and of the French settlement in Narragansett, R. I., and other illustrations no less curious are given. The excellence of the paper, type, presswork and binding enhance the merits of the work.

What did the Huguenots contribute to the colonization of America? Not new ideas, but heroic men and women, actuated by the same high impulses, the same great principles as the British colonists who had already laid the foundation of the American nation. Heirs alike of the truths and blessings of the Reformation, in spite of external differences, the new colonists easily fused with the old into a liberty-loving, God-fearing people. The Huguenot settlements and the French churches have for the most part disappeared, yet their influences remain in church and state, and their memory is tenderly cherished in hundreds of families. Huguenot family names are prominent in American history; we need mention only such as Jay, Faneuil, Boudinot, Duché, Grinnell, Legaré, Huger, Marion, Bayard. Other leaders of earlier or recent times are equally of Huguenot descent, though the fact is not so readily shown by their names. We mention only Seabury, the first bishop of the American Episcopal church, and president Garfield.

J. P. L.

THE WHARTON SCHOOL ANNALS OF POLITICAL SCIENCE. No. 1. March 1, 1885. Pp. 133. Philadelphia: Published by The Wharton School of Finance and Economy, University of Pennsylvania.

This is the beginning, we trust, of an extensive and noteworthy series of issues. The plan, as developed in the "Announcement" appended to the present number, is to print, not at stated times, "but occasionally, when enough papers have accumulated in the ordinary course of study and investigation to form a number." There are given in this five articles—three by professors and two by graduates of the Wharton School. The first is Professor R. E. Thompson's admirable study of "The Development of the House," wherein he traces from the earliest and rudest shelters of the Northern Europeans the growth upward to a house with separate floors, several rooms, a chimney, an interior staircase, windows, and our "modern conveniences." Speaking upon the special topic of ventilation, Prof. Thompson says:

"When the chimney and the separate rooms took the place of the hall and the open hearth-fire, the mischief done by the absence of provision for ventilation was much less than might be supposed. One great means of ventilation enjoyed by our forefathers was in the badness of their carpentry and masonry. The notion that a door or window frame should fit the opening made for it so exactly as to exclude all draught, is purely modern. * * * * 'How did you keep warm?' asked a young lady of this city. 'My dear,' answered her grandmother, 'I never was warm in winter, until I was forty years old.' It is the introduction of better carpentry that has stopped the natural ventilation by draught, and has made the supply of pure air a sanitary question. Hence the keen repugnance to winter, and the joy on the return of summer, which appears in English poetry, from the day of Chaucer almost to our own. Thomson wrote of winter with one arm through a hole in the blanket, having taken himself to bed as the only warm and comfortable place to be found. In our days winter gets its fair share of appreciation, just because we have become less dependent upon the direct rays of the sun, being at last actually able to warm our houses, and to shut out the draughts."

Prof. A. S. Bolles contributes a paper "On the Origin and Causes of Prices." It is a thoughtful and able contribution to the study of this recondite subject, and an excellent specimen of Prof. Bolles's work. He considers, amongst the other things that affect prices, speculation, the insolvent condition of sellers, transporta-

¹Magazine of Art (London), for May.

tion, diminution or increase of "middle-men," taxation, and finally "faith"—the varying view, to-day hopeful, to-morrow depressed, which people will take of the same state of facts; and the discussion of these, though concise, is clear, and throws a light on them which every student of political economy will be glad to have.

The third paper is that of Prof. E. J. James on "The Public Economy of the Commonwealth of Pennsylvania." Upon this article, as we can join in testifying, Prof. James has bestowed much patient labor, collecting his facts from a wide range of sources, since they are not to be found either close at hand or in any single place. No one, so far as we are aware, has given anywhere, at any time, so large an amount of attention to the scientific gathering, arranging, and classifying the details of the financial system of this State. The article lays the foundation, we hope, for more intelligent expression hereafter by those who write and likewise by those who legislate on the subject, and a just appreciation of it by the public is emphatically due to Professor James.

The remaining papers are Mr. Shiro Shiba's "Taxation in Japan," and Mr. Edward P. Cheyney's "Early American Land Tenures." Both these gentlemen are graduates, 1884, of the Wharton School, and each has written here upon a congenial topic. Mr. Shiba, a Japanese, who was a student in American colleges for several years, and who has now returned to his native country, states concisely the leading facts of its tax system. Mr. Cheyney, one of the most promising writers on economic subjects among our University students and graduates, (now an instructor in the Wharton School), makes a very interesting historical study, and particularly describes the manner in which the lands were first held in the different American Colonies.

A due appreciation of work so intelligent and so careful as is this in the first number of the "Annals" will give the future issues a high place in the list of American scientific publications, and make each succeeding issue a necessity to every student of our financial and social conditions. We emphatically welcome the undertaking, and predict for it an abundant success.

H. M. J.

WITHIN THE CAPES. By Howard Pyle. Pp. 226. New York: Charles Scribner's Sons.

This is a novel distinctly not of the modern school of minute analysis. It is, indeed, an old-fashioned "tale" told simply,—a little flavor of the affectation of simplicity being given it by the fact that the narrator is supposed to be the hero himself, who tells in his old age, the adventures of his early life. Some sketch of the plan was given in *The American* a week ago, and this need not be repeated. The scene is laid near Philadelphia, the "Easterer," where is the Quaker meeting-house that *Tom Granger's* family and their neighbors attended, being evidently West Chester; but one-half of the book is the story of the voyage of the *Nancy Hazelwood*, a privateer, belonging to Mr. *Nicholas Lovejoy*, the Philadelphia merchant. Driven to some extraordinary venture, in order to prove to old *Elihu Penrose*, the miller near Easterer, that he can earn so great a sum as eleven hundred and fifty dollars in a year, and so deserve to marry his daughter *Patty*, *Tom Granger* goes out in this privateer, though against the warning of his own conscience, and speedily finds himself wrecked, with one comrade, on an uninhabited, but not desert island. The pages devoted to the short voyage, and the wreck of the ship, the struggle for life of a boat-load of the survivors, and the experience of *Tom* and *Jack* on the island, are strongly dramatic, and true to actuality, one would say, and worthy to be classed with the best work of Mr. Clark Russell. So far as its art is concerned, indeed, this is distinctly the best part of the book. From the moment *Tom* steps into the counting-house of *Lovejoy*, and is tempted to privateering, up to the arrival at the island of the ship that rescues the castaways, the whole movement is vigorous and direct. The land portions are less strong, and the concluding episode, with its murder, unjust accusation, detection of the guilty man, and his quick suicide, is an unsatisfactory addition,—its sensationalism contrasting both with the simplicity of the surrounding conditions, and with the breezy narrative of open-air adventure which we have been enjoying until we are precipitated into this somewhat lurid reminder of that class of French novels in which mysterious murders are traced down to their guilty authors.

That Mr. Pyle chooses to work in the region and with the materials familiar to him by birth and residence is a fact much to be commended. Here is a field as yet little worked,—certainly far from being exhausted. The characters, situations and circumstances which it offers to the writer of fiction are abundant as to quantity, and good as to availability. Life on land, within the capes of the Delaware, or on the seas outside them, is as rich in material for a novel as in the regions North-eastward, and the waters that wash their shore. We do not doubt that Mr. Pyle can sustain himself in a more elaborate and ambitious work than this, and hope to see him undertake it.

HEGEL'S AESTHETICS. A CRITICAL EXPOSITION. By John Steinfort Kedney, S. T. D., Professor of Divinity in the Seabury Divinity School, Fonbault, Minnesota; author of "The Beautiful and the Sublime." [German Philosophical Classics for English Readers and Students. Edited by Prof. George S. Morris. Vol. iv.] Pp. xviii and 302, 12mo. Chicago: S. C. Griggs & Co.

The heroine of a recent English novel is asked what she has done in the way of solid reading. Among other things, she says: "I have read Hegel, that is his *Aesthetics*." If so, she certainly had done some solid reading, for the *Aesthetics* is about as difficult a treatise on art as even a German could write. And yet there is no part of the great thinker's works, unless it be his "Philosophy of History," which has stood the test of time so steadily. Other parts of his work as a philosopher—his Logic, his Philosophy of Law and of Religion—have fallen for a time out of favor and have been restored in some measure to it again. But at no time since their first publication have these two treatises ceased to enjoy an ample recognition from the laborers generally in these two fields. In truth Hegel was a very superior writer of art, and had taken as much pains as did Goethe or Schiller or Carrière to fit himself for the work of the critic. He had familiarized himself with all the forms in which the artistic feeling finds its expression—literature, music, poetry, sculpture, architecture. It was the beauty of the tragedies of Sophocles which first awakened the depth of his intellectual nature, and saved him from the epidemic of sentimentalism which did Germany so much harm. It was from this point that he advanced to the appreciation of the Christian or romantic art of the Middle Ages. The imaginative wealth and the perfection of literary form, which characterize the best of his writings show that he had absorbed as well as reflected upon the spirit of the great masters of discourse. It was Herder's just and severe criticism of Kant's philosophy, that its ceaseless dualism of matter and spirit left us a world in which no poet could feel at home. It could not be charged upon Hegel that his philosophy was of this unartistic tendency. Into none of the great philosophies does the science of aesthetics fit so appropriately. From none of them has that science derived so many and such just suggestions.

Dr. Kedney is one of those American Hegelians who belong to the new era of the master's philosophy. Thirty years ago it was said that the world had turned its back upon Hegel. He is to-day the chief master of the higher philosophic thought in both England and America. Carrière, Sterling, Green and Wallace on that side of the Atlantic, Mulford, Harris, Palmer, James, Hall, Stalii, Kedney and Brackett, on this, are translating his principles into the new speech of a new age.

Dr. Kedney develops Hegel's aesthetic doctrines critically. He is not a simple reproducer of the master's teachings. He has thought upon this great subject for himself, as his own book has shown. He follows Hegel with respectful but independent comments, which also help to put his ideas before the American readers in a form more intelligible than a simple translation would be. He insists justly on some of the defects of Hegel's treatment, such as his reluctance to dwell on the beautiful as given in nature, and his disposition to confine his study of it to the products of art.

The finest thing in the book, as also in the original work, is the contrast between classic and Christian art, with the explanation of the choice of sculpture as the chosen form of the elder art, while poetry is the choice of the younger.

AUTHORS AND PUBLISHERS.

Stepniak's preface to the American edition (Chas. Scribner's Sons,) of his "Russia Under the Tzars," which arrived too late to be inserted in the first issue, declares that he was extremely pleased and proud to learn that "on the other side of the ocean the people of the great nation to whom Europe owes so much for its present liberty, has shown also an interest in my modest efforts."

General Grant is at work on his book again and has written a letter saying that he is not receiving literary assistance from General Badeau or anyone else.—Harriet Martineau's "autobiography" is to be brought out this month at a reduced price by Messrs. Houghton, Mifflin & Co.—Rev. Heber Newton's "Philistinism" is ready in the press of Messrs. Putnam.—Mrs. Wister has translated another of the popular German tales of E. Marlitt under the title "The Lady of the Rubies," for the J. B. Lippincott Co. series.

The Herald of Health has begun to collect a new series of letters from some of the oldest of our brain workers concerning their physical habits. Ten years or so ago, Dr. Holbrook published similar letters from William Cullen Bryant and William Howitt. The second of the new series, to appear in *The Herald*, will bear the signature of F. E. Spinner, who is now in his eighty-fourth year. The third is being prepared by Dr. James Freeman Clarke.

Mr. John H. Ingram's work on "The Raven" which will be published very shortly, will give the origin, history, *variorum* readings,

bibliography, chief translations, parodies, and entire literature of Poe's famous poem.

Prince William of Prussia, whom M. Vacili, in the *Societe de Berlin*, has prophesied of as a second Frederick the Great, has just published a work which is causing a great sensation in military circles in Germany. It is a detailed study of the wars of Caesar from a modern strategical point of view. Count Moltke has expressed his admiration for the work of the young Prince.

Mr. Howells clicks off his character sketches on a type writer.—A new book by the author of "Vice Versa," entitled "The Tinted Venus," is announced in London.—"The Russian Revolt," a study of Nihilism, by Edmund Noble of London, who has spent much time in Russia, is nearly ready by Houghton, Mifflin & Co.

Mrs. Mary H. McQueen, of Brooklyn, enters the literary field with a little book called "Baby Barefoot."—Some of Goethe's best sayings have been brought together by C. Adelaide Cooke in a volume under the title "Many Colored Threads."—Messrs. Cassell & Co. are preparing for issue a series of popular standard works, which they will publish in monthly volumes under the title of "Cassell's Red Library."

The Life and Speeches of the Marquis of Salisbury," by F. S. Pulling, is an interesting book which Messrs. Sampson Low & Co. have nearly ready for publication. The importance of the book may be realized when it is seen that it presents a complete history of the Conservative party in Parliament from 1853 to the present day, and sketches of the policies pursued by the various ministries, Conservative and Liberal, during that period.

M. Paul Bourget, author of "Essais de Psychologie Contemporaine" and several other volumes of prose and verse, is engaged on a series of studies on the Pre-Raphaelite movement in England in its literary aspect. These studies will probably ultimately be collected into a volume after their appearance in one or two of the leading French magazines.

"Symbols and Emblems of Christian Art," by Mrs. L. Twining, accompanied by illustrative engravings, is promised by John Murray, London.—Herr of Munster, Verona has in preparation a treatise, "Institutions of Architecture and Ornaments, based on Nature and Ancient Art." The most skillful artists in Italy are engaged on it and an endeavor is to be made to make it a complete exegesis of every school of design, from the elementary to the more advanced.—The Italian Ministry of Public Instruction is about to satisfy a desire that has been long expressed, by publishing at the expense of the government the inedited works of Leonardo da Vinci.

A book tolerably safe to make good reading, is Richard Jefferis' announced "After London, or Wild England," in which the author setting himself forward in imagination several centuries, describes the disappearance of London and the reversion of England into a savage wilderness.

Mr. Henry J. Wharton is about to publish in England a small volume, containing the poems and a memoir of the Greek lyrical poet Sappho. Mr. J. Addington Symonds assists him in the preparation of the work, which will contain an ideal portrait of Sappho, after Alma Tadema.

Mr. James Smith, the "printer-poet" and the author of "Wee Curly" and many other highly popular stories of Scottish life, has retired from the position of librarian to the Mechanics' Library, Edinburgh, which he held for many years.

Miss Scidmore of Washington, a newspaper correspondent of repute, has recently visited Alaska and the Sitkan Archipelago, and an account of her travels will be published in Boston, in June.—A "Catalogue of Books in the Library of the British Museum, printed in England, Scotland and Ireland down to the year 1640," has been published in three volumes.—A volume of letters written by the late Lord Beaconsfield, to members of his family, while upon a tour for his health in the Mediterranean, 1830-31, will be published in London this month.—Dr. Vaughn's edition of the Epistle to the Philippians, with the translation, paraphrase and notes for English readers, will be published immediately by Macmillan & Co.

Francesco Cristofori, a young Italian scholar, has been for some time at work in the Vatican Library engaged in the task of writing a history of the Cardinals.

Edward Von Hartmann's latest work is entitled *Philosophische Fragen der Gegenwart*.

Mr. J. F. X. O'Conor, S. J., of Woodstock College, Ind., has published in transcription and translation along with the original text, a Nebuchadnezzar cylinder, recently acquired by the Metropolitan Museum of New York. A commentary for the elucidation of the text will follow.

The annual meeting of the American Oriental Society took place in Boston on Wednesday, May 6.

Messrs. Frederick Muller & Co. of Amsterdam will sell a valuable lot of Hebrew books during the present month.

Messrs. Williams and Norgate, of London, will shortly publish Vol I. of an English translation of the Jerusalem Talmud, by Moise Schwab. This is not to be confounded with the Babylonian Talmud, a much larger work and ordinarily called the Talmud, *par excellence*.

A characteristic of the War papers, which have lately been a feature of *The Century*, is the courtesy that marks the discussion. There is an absence of any spirit of bitterness or angry contention. No one could have dreamed, twenty years ago, that such an amicable presentation of interesting battle episodes, by men who for so many campaigns kept their swords at each other's throats, would ever occur in the pages of a Northern magazine.

Baron Alphonse de Rothschild is a candidate for admission to the French Academy, but find his wealth, possibly for the first time in his life, an embarrassment. Dumas and Meissonier oppose him directly, on the ground that he should content himself with being a millionaire.

Mr. Colquhoun, author of "Among the Shans," is an English railway engineer who has acted as a London *Times* correspondent in the far east. Two years ago he was at Tonquin with Cameron, the unfortunate war correspondent of the London *Standard*.

Messrs. Macmillan & Co. have in preparation a reprint, for school use, of the portion of Dr. Arnold's "History of Rome" which deals with the Second Punic War. It will be edited with introduction and notes by the author's grandson, Mr. W. T. Arnold.

"Talks AfIELD" is the title of an illustrated volume on botany shortly to be published by Houghton, Mifflin & Co. Its author, L. H. Bailey, is connected with the Agricultural College of Michigan.

NOTES ON PERIODICALS.

The last issue of *Science* carries out an excellent map of the Niagara Falls reservation, as located by the Commissioners of the State of New York. They take very nearly 107 acres, of which 80 acres are on the islands—Goat Island, the Three Sisters, Luna Island, etc.—and 25 $\frac{1}{2}$ are on the American shore, the remaining portions being marked as "made land!" The cost to the State is \$1,433,429. The map shows, incidentally, how the brink of the Falls has receded, and an article on this subject by G. Frederick Wright, discusses this in an interesting manner, concluding that from 1841, when there was a geological survey by the State of New York, to 1875, when the United States geodetic survey was made, the recession of the brink, on an average, was about one hundred feet.

The Alumni Association of Lincoln University (Penna.), one of the institutions for colored men, have established a monthly publication, *The Alumni Magazine*, the third issue of which is that for May. This contains articles by Rev. J. C. Price, Rev. Alexander Crummell, Mrs. Burlinga and Rev. W. F. Brooks, with a poem by Mrs. Robert Purvis, besides a variety of editorial and other matter. "Most of our contributors are young men laboring among the Freedmen," a slip from the editor says.

The *North American Review* concludes its seventieth year with its June number. This number contains discussions on seven topics of vital public interest by fourteen eminent writers, not including the short contributions in "Comments." "Shall Silver be Demonetized?" is answered, pro and con, by Professors Sumner, Laughlin and Walker, representing Yale and Harvard Colleges, and the Massachusetts Institute of Technology. "The Tardiness of Justice" is discussed by Judge W. L. Learned, and "Prohibition in Politics" by Gail Hamilton; "The Swearing Habit" by E. P. Whipple, and "French Spoliation Claims" by Edward Everett. The policy of the Roman Catholic hierarchy toward our public schools is assailed by a new polemic, Mr. M. C. O'Byrne of North Carolina, and defended by Bishop Keane of Virginia. It is a most interesting double presentation of an impending issue. "How Shall Women Dress?" is answered by Charles Dudley Warner, Elizabeth Stuart Phelps, Dr. W. A. Hammond, Dr. Kate J. Jackson, and Mrs. E. M. King, the English leader of the dress reform movement.

PUBLICATIONS RECEIVED.

ESSAYS AND SPEECHES OF JEREMIAH S. BLACK. With a Biographical Sketch. By Chauncey F. Black. Pp. 621. New York: D. Appleton & Co. (Sold by subscription. Philadelphia: J. H. Beistle, Agent.)

CHINA. By Robert K. Douglass, Prof. of Chinese at King's College, London. Edited by Arthur Gilman, M. A. Pp. 566. \$1.50. Boston: D. Lothrop & Co. (Philadelphia: J. B. Lippincott Co.)

PROSE WRITINGS OF NATHANIEL PARKER WILLIS. Selected by Henry A. Beers. Pp. 365. \$1.50. New York: Charles Scribner's Sons. (Philadelphia: J. B. Lippincott Co.)

WITHIN THE CAPES. By Howard Pyle. Pp. 266. \$1.00. New York: Charles Scribner's Sons. (Philadelphia: J. B. Lippincott Co.)

AN INGLORIOUS COLUMBUS; OR EVIDENCE THAT HWUI SHAN AND A PARTY OF BUDDHIST MONKS FROM AFGHANISTAN DISCOVERED AMERICA IN THE FIFTH CENTURY. A. D. By Edward P. Vining. Pp. 788. New York: D. Appleton & Co. (Philadelphia: Porter & Coates.)

MR. OLDMIXON. A Novel. By William A. Hammond. Pp. 456. New York: D. Appleton & Co. (Philadelphia: Porter & Coates.)
 THE CHEMISTRY OF COOKERY. By W. Mattieu Williams. Pp. 328. New York: D. Appleton & Co. (Philadelphia: Porter & Coates.)
 GLEN AVERIL; OR THE METAMORPHOSES. By the Earl of Lytton. (Owen Meredith). Book II. Pp. 125. \$0.25. New York: D. Appleton & Co. (Philadelphia: Porter & Coates.)

ART NOTES.

THE American artists in France solicit the attention of the friends of art in this country to the annual "Tombola" of the Paris Salon; an enterprise for the encouragement of the younger painters of merit contributing to the Salon, by means of a subscription fund for the purchase of pictures, to be distributed among the subscribers by lot. This year the Tombola is under the patronage of such artists as Bouguereau, Cabanel and Gérôme, while the management is in the hands of Count Hallez d'Arros. The subscriptions are fixed at 100 francs each, and the chances of winning a work of art of a value ranging from five hundred to five thousand francs are one in five. There are however, no blanks, for each subscriber not getting a Salon painting receives a magnificent album of engravings, of which only a limited edition will be issued and of which the plates will be destroyed. Address the Secrétariat de la Tombola, Palais des Champs Elysées, Porte I, Paris.

Miss Margaret W. Lesley's exhibition of her recent works at Earle's galleries has attracted much interested attention, and may be fairly said to have established for her a position among those painters who have been called to a career in the higher walks of art. These works, mostly portraits, show original gifts affording a good equipment for such a career; accurate perception, not only of form, proportion and color, but of character as well; a discriminating sense of values that must be an inheritance, since it can never be acquired, and above all, a talent for toil, patient, persistent endeavor being the only means of reaching the results she has attained. These natural, birthright qualities have evidently been cultivated by steady discipline judiciously directed. While there is no trace of academic subserviency in her work, thorough schooling is evident in her confident treatment and assured command of effects. She has the freedom of her guild, but it is that freedom which is won by a long and loyal apprenticeship to competent masters. In nearly all important requirements Miss Lesley's portraits will bear the test of very exacting criticism. Her drawing is excellent, her figures being life-like and endued with weight and proportion, the members well rendered, the modeling round and solid. The flesh painting is refined and yet vigorous, and in the delineation of character and individuality she reaches a standard of excellence rarely surpassed. Her artist friends will appreciate the expert skill with which she has solved by seemingly simple means, some of the most complex and difficult problems in the rendition of texture, local peculiarities of surface in color and modeling, variations of line and suggestions of muscular movement that go to make up the expression of the features. It is pleasant and encouraging to find a young painter offering a first collection, as this is said to be, showing such high accomplishment, and such good promise that it is safe to say "Here indeed is an artist!"

The fifth annual exhibition of the Boston Museum of Fine Arts comprises 120 oil paintings besides a roomfull of water colors, black and white work, etc. The local papers speak very highly of its merits and claim that it compares favorably with either of the larger concurrent exhibitions in New York. Notwithstanding the miscellaneous character of the exhibition, portraiture seems to be its distinguishing feature, nearly all the pictures attracting special notice being portraits. A portrait of a lady by Mr. B. C. Porter, has the place of honor. Mr. J. H. Caliga whose work is favorably known in Philadelphia, also exhibits a portrait which is well spoken of; and a dozen or so other painter, more or less famous, contribute works in the same line.

American artists, if they have any acknowledged claim to merit at all, are inclined to take it very hard if their exhibition offerings are not received and satisfactorily hung, and in view of a few recent occasions when more pictures have been rejected than accepted, they are free to complain that the times are out of joint. What do they think of the Burlington House exhibition in London, where over eleven thousand pictures were sent in and only two thousand odd were hung? Some of the London papers are calling for more room, declaring the present hanging space wholly inadequate, but surely two thousand pictures are enough for any one exhibition. Human capacity for observation and attention has its limitations, and a temporary exhibition of this extent is too large, if anything. The remedy is to be found in more frequent exhibitions, or better still, in permanent exhibitions with periodic changes of catalogue.

M. Braun, the photographer, is now engaged in reproducing the important collection of pictures in Buckingham Palace. The most valuable masterpieces are those by Jan Steen, Teniers, and A. Van Ostade, as delineators of plebeian character and life; Terburg, Netscher, and E. Van der Neer, as painters of elegant social life; G. Dow, G. Metzu, and F. Mieris, as the most refined portrayers of common life and domestic incident; De Hooghe and Van der Heyden, as imitators of natural effects of perspective and light, and Hobbema, Ruysdael, and Cuyp, as landscape painters.

SCIENTIFIC NOTES.¹

IN a recent visit to Russian Lapland, Rabot visited the valleys of Pasvig, and Talom, and Lake Enara. The entire country is an immense forest, dotted with lakes and pools, and cut by rapid streams. The latter, though very difficult of navigation, form the sole roads of the country. The Pasvig, for instance, in its course, forms more than thirty cascades and rapids. Lake Enara, from which it flows, is an interior sea, dotted with thousands of islets covered with magnificent pines. The climate is very rigorous; the short summer is, however, quite hot, but in August frosts are not unknown. The country around Lake Enara is level, and forms a depression between the plateau of Finmark and the highlands of Russian Lapland. This, in a political point of view, is important; since it permits of comparatively easy communication between Finland and the coast of the Northern Ocean. There are excellent ports on this shore never obstructed by ice, but hitherto useless for want of communications with the interior. In the near future, the railway, which has already reached Uleaborg, will be completed to the northern coast, and Russia will be able to utilize a part of her possessions, at present little better than a wilderness.

—Reports from Japan state, says *Nature*, that grave fears were entertained of an outbreak of the long quiescent volcano Fujiyama, and that officials had been sent to investigate the matter. The people living in the neighborhood believed an eruption to be imminent, because, while the snow on the mountain had begun to melt two months before the usual time, all the wells at the fort became dry, and difficulty was experienced in procuring water. The phenomenon is considered the more remarkable from the fact that the winter has been unusually cold, and that the surface of the snow remains hard, the part nearest the ground being the first to give way.

—The council of the New-England meteorological society has deemed it advisable to select a new subject for special study during the summer season of 1885, and has chosen thunder-storms as offering at once the greatest number of features easily observed, and promising in return the most interesting results. The desired observations will be divided into several classes, in order to bring the work within the reach of all who are willing to take a share in it. Observations are to be taken through the summer whenever a thunder-storm can be seen or heard. Besides these, special observations of wind, temperature, etc., are desired on the Saturdays of June (June 6, 13, 20, 27), at intervals from noon to nine o'clock P. M., whether a thunder-storm is in progress or not. Saturdays are chosen with special reference to securing assistance from the scholars in our many schools. Instructions, and blanks for records will be sent on application to W. M. Davis, Cambridge, Mass.

—The French government has granted the use of the Palace of Industry, in the Champs Elysées, for the purpose of holding the great Industrial Exhibition (*Exposition du Travail*), which will remain open from the 23d of July until the 23d of November, 1885.

—According to the explorer, Col. Prjevalski, Thibet appears to be a paradise for gold-diggers. In the letter in which he describes the discovery of the sources of the Yellow River (the Hoang-ho), he writes: In the neighborhood of the southern slope of the Burchan-Budda, we met with about thirty friendly Tauguts, who were employed in gold-washing. The whole of northern Thibet seems very rich in gold. At the gold-washing place we visited, the Tauguts were digging the gravel containing the gold from a depth of only from about one to two feet; and, though the gold-washing was only done in the most primitive way, the Tauguts showed us whole handfuls of gold in large pieces, of which none were smaller than a pea. Doubtless, careful working of the gold-washing process would yield enormous treasures. It seems to me, too, that the prophecy is not too bold, that Thibet, in time, will prove a second California.

—Tea-cultivation is making some progress in Italy. In the province of Novara a plantation is reported to be doing well; and at the agricultural show at Messina, in 1882, Signor d'Amico exhibited a hundred plants three years old, that had been grown in the province of Messina. The Italian government has sent to Japan for a supply of plants.

¹ From *Science*, May 15.

THE MAN VERSUS THE STATE.¹

A CRITICISM OF MR. HERBERT SPENCER.

WHEN one reads through that substantial essay, "The Man vs. The State," it appears as if the principal or, indeed, the sole aim of State socialism were the extension of public assistance and increased succor for the unworthy, whereas the reality is quite the reverse of this. Scientific socialism seeks, first of all, the means of so raising the working-classes that they may be better able to maintain themselves, and consequently to dispense with the help of others; and, secondly, it seeks to find what laws are the most in conformity with absolute justice, and with that admirable precept, "Benefit in proportion to merit, reward in proportion to desert." In the speech delivered by Mr. Shaw Lefevre, last year (1844), as President of the Congress of Social Science, at its opening meeting at Birmingham, he traced, in most striking language, all the good that State intervention had effected in England of late years: Greater justice enforced in the relations between man and man, children better educated and better prepared to become useful and self-supporting members of the community, the farmer better guaranteed against the exaggerated or unjust demands of the proprietor, greater facilities for saving offered, health ensured to future generations by the hours of labor being limited, the lives of miners further safeguarded, so that there are less frequent appeals to public assistance, and, as a practical result of this last measure, the mortality in mines fallen in the last three years to 22.1 per thousand, as compared to 27.2 per thousand during the ten previous years—a decrease of 20 per cent! One fact is sufficient to show the great progress due to this State legislation: in an ever-increasing population, crime is rapidly and greatly diminishing.

Suppose that, through making better laws, men arrive gradually at the condition of the Norwegian peasantry, or at an organization similar to that existing in the agricultural cantons of Switzerland; that is to say, that each family living in the country has a plot of ground to cultivate and a house to live in: in this case every one is allowed to enjoy the full fruit of his labor, and receives reward in proportion to his activity and industry, which is certainly the very ideal of justice—*cuique suum*.

The true instinct of humanity has ever so understood social organization that property is the indispensable basis of the family, and a necessary condition of freedom. To prevent any one individual from being deprived of a share in the soil, which was in primitive ages considered to be the collective property of the tribe, it was subjected to periodical divisions; these, indeed, still take place in the Swiss Allmend, in some Scottish townships, in the greater part of Java, and in the Russian Mir.

If such a *regime* as this were established, there would be no more "tramps wandering from union to union." In such a state of society as this, not in such as ours, the supreme law which ought to govern all economic relations might be realized. Mr. Herbert Spencer admirably defines this law in the following passage:—

"I suppose a dictum on which the current creed and the creed of science are as one may be considered to have as high an authority as can be found. Well, the command, *If any would not work, neither should he eat*, is simply a Christian enunciation of that universal law of nature under which life has reached its present height, the law that a creature not energetic enough to maintain itself must die; the sole difference being, that the law which in one case is to be artificially enforced is in the other case a natural necessity."

This passage ought to be transcribed at the commencement of every treatise on social science as the supreme aim of all sociological research; only the delusion, borrowed from the old political economy, which consists in the belief that this dictum of science and Christianity is in practice in our midst, ought to be suppressed.

Is it not a fact, that everywhere, those who can prove by authentic documents, that for centuries past their ancestors have thriven in idleness, are the richest, the most powerful, the most sought after? Only at some future date will this dictum of science and Christianity be brought to bear on our social organization, and our descendants will then establish an order of things which will create economic responsibility, and ensure to each the integral enjoyment of the produce of his labor. The difficult but necessary work of sociology is to endeavor to discover what this organization should be, and to prepare its advent. Mr. Shaw Lefevre's speech shows very clearly the road that ought to be taken.

Mr. Herbert Spencer thinks, however, that this road would lead us directly to a condition of universal slavery. The State would gradually monopolize all industrial enterprises, beginning with the railways and telegraphs, as it has already done in Germany and Belgium, then some other industries as in France, then mines, and finally, after the nationalization of land, it would also take up agricultural enterprise. The freedom enjoyed by a citizen must be measured, he says, not by the nature of the government under which he lives, but by the small number of laws to which he is subject. The essential characteristic of the slave is that he is forced to work for another's benefit. The degree of his slavery varies according to the

greater or smaller extent to which effort is compulsorily expended for the benefit of another instead of for self-benefit; in the *regime* which is approaching, man will have to work for the State, and to give up to it the largest portion of his produce. What matters it that the master under whose command he labors is not an individual but society? Thus argues Mr. Herbert Spencer.

In my opinion, the State will never arrive at a monopoly of all industries, for the very simple reason that such a system would never answer. It is possible that some day a social organization such as Mr. Albert Schaffle, formerly Finance Minister in Austria, has explained, may grow up, in which all branches of production are placed in the hands of co-operative societies. But, be that as it may, men would no more be slaves in workshops belonging to the State than in those of merchants or manufacturers of the present day. Mr. Herbert Spencer can very easily assure himself of this fact. Let him visit the State collieries at Saarbruck, or inspect the Belgian railways, and interrogate all the officials and workmen employed; he will find that, from the highest to the lowest, they are quite as free, quite as contented with their lot, as those engaged in any private industry. There is even far more guarantee against arbitrary measures, so that their real freedom is greater than elsewhere. The proof of this is the fact that posts in any industries belonging to the State are always sought for by the best workmen. If the degree of man's slavery varies according to the ratio between that which he is forced to yield up and that which he is allowed to retain, then it must be admitted that the majority of workmen and small farmers are certainly slaves now, for they have very little or no property, and, as their condition almost entirely depends on the hard law of competition, they can only retain for themselves the mere necessities of life. Are the Italian *contadini*, whose sad lot I depicted in my "Lettres d'Italie," free? They are reduced to live entirely on bad maize, which subjects them to that terrible scourge, the *pellagra*. What sad truth is contained in their reply to the Minister, who advised them not to emigrate!—

"What do you mean by the nation? Do you refer to the most miserable of the inhabitants of the land? If so, we are indeed the nation. Look at our pale and emaciated faces, our bodies worn out with over-fatigue and insufficient food. We sow and reap corn, but never taste white bread; we cultivate the vine, but a drop of wine never touches our lips. We raise cattle, but never eat meat. We are covered with rags, we live in wretched hovels; in winter we suffer from the cold, and both winter and summer from the pangs of hunger. Can a land which cannot provide its inhabitants who are willing to work with sufficient to live upon, be considered by them as a fatherland?"

The Flemish agricultural laborer, who earns less than a shilling a day, and the small farmer, whose rack-rent absorbs the entire net profits; the Highland crofters, who have been deprived of the communal land, the sacred inheritance of primitive times, where they could at least raise a few head of cattle; the Egyptian fellahs, whose very life-blood is drained by European creditors—in a word, all the wretched beings all over the world where the soil is owned by non-workers, and who labor for insufficient remuneration; can they, any of them, be called free? It is just possible that, if the State were to become the universal industry director (which, in my opinion, is an impossible hypothesis), their condition would not be improved; but at all events it could not be worse than it is now.

I do not believe that "liberty must be surrendered in proportion as the material welfare is cared for." On the contrary, a certain degree of well-being is a necessary condition of liberty. It is a mockery to call a man free who, by labor, cannot secure to himself the necessities of existence, or to whom labor is impossible because he possesses nothing of his own, and no one will employ him.

Compare the life of the soldier with that of the hired workman either in a mine or a factory. The first is the type of the serf in "The Coming Slavery," and the second the type of the independent man in an industrial organization under the free contract *regime*. Which of the two possesses the most real liberty? The soldier, when his daily duties are accomplished, may read, walk, or enjoy himself in accordance with his tastes; the workman, when he returns home worn out with fatigue after eleven or twelve hours' hard labor, too often finds no other recreation than the gin-palace. The laborer at his task must always and all day long obey the foreman or overseer, whether he be employed by a private individual, by the State, or by a co-operative society.

"Hitherto," says Mr. Herbert Spencer, "you have been free to spend your earnings in any way which pleases you; hereafter you shall not be free to spend it, but it will be spent for the general benefit." The important point, he adds, is the amount taken from me, not the hand that takes it. But if what is taken from my revenue is employed to make a public park which I am free to enter whenever I feel inclined, to build public baths where I may bathe in summer or winter, to open libraries for my recreation and instruction, clubs where I may spend my evenings, and schools where my children may receive an education which will enable them to make their own way in the world; to build healthy houses, let at a low rent, which save me the cruel necessity of living in slums where

¹ From the *Contemporary Review*. Two instalments of the paper were given in THE AMERICAN, May 9th, and May 16th.

the soul and body are alike degraded; if all this be done, would the result be the same as if this sum were taken by some private Cressus to spend on his personal pleasures and caprices? In the course of last summer, while in Switzerland and Baden, I visited several villages where each family is supplied, from forests belonging to the commune, with wood for building purposes and for fuel; also with pasture for their cattle, and with a small plot of ground on which to grow potatoes, fruit and vegetables. In addition to this, wages of all public servants are paid for from the communal revenue, so that there is no local taxation whatever.¹ Suppose that these woods and meadows, and this land, all belonged to a landed proprietor, instead of to the commune; he would go and lavish the revenue in large capitals or in travelling. What an immense difference this would make to the inhabitants! To appreciate this, it suffices merely to compare the condition of the Highland crofters, the free citizens of one of the richest countries in the world, and whose race has ever been laborious, with that of the population of these villages, hidden away in the Alpine cantons of Switzerland or in the gorges of the Black Forest. If, in the Highland villages of Scotland, rentals had been, as in these happy communes of Switzerland and Baden, partly reserved for the inhabitants, and partly employed in objects of general utility, how very different would have been the lot of these poor people! Had they but been allowed to keep for themselves the seaweed and the kelp which the sea brings them, how much better off would they have been than they now are, as is admirably proved in Mr. Blackie's interesting book, "The Scottish Highlanders."

A similar remark may also be applied to politics. What matters it, says Mr. Herbert Spencer, that I myself contribute to make laws if these laws deprive me of my liberty? He mentions ancient Greece as an example to startle us at the notion of our coming state of slavery. He writes: "In ancient Greece the accepted principle was, that the citizen belonged neither to himself nor to his family, but to his city—the city being, with the Greek, equivalent to the community." And this doctrine, proper to a state of constant warfare, is one which socialism unawares re-introduces into a state intended to be purely industrial." It is perfectly certain that the *regime* of ancient Greek cities, which was founded on slavery, cannot be suitable to modern society, which is based on a system of labor. But we must not allow ourselves to forget what Greece was, nor all we owe to that Greek civilization, which, Mr. Herbert Spencer says, the "coming slavery" threatens to re-introduce amongst us. Not only philosophy, literature, and arts flourished as they have never done in any other age, but the political system so stamped characters with individuality that the illustrious men of Greece are types of human greatness, whose deeds and sayings will be engraved on the memory of men so long as the world lasts. If the "coming slavery" gives us such men as Pisistratus, Plato, Aristotle, Xenophon, Lycurgus, Sophocles, Thucydides, Epaminondas, Aristides, Pericles, we shall, I think, have no cause to complain! But how is it that Greece produced such a bevy of great men? By her democratic institutions, combined with a marvellous system of education, which developed simultaneously the faculties of the mind and the body.

The German army, in spite of its iron discipline, arrives at results somewhat similar, though in a less degree. A rough peasant joins a regiment; he is taught to walk properly, to swim, and to shift for himself; his education is made more complete, and he becomes a man of independent character, better fitted to survive in the struggle for life. If the authorities in towns levy heavy taxes, and employ the money in improving the condition of the inhabitants and in forming those who need forming, even more than in the German army, and after the fashion of the ancient Greeks, will not the generations yet to come be better able to earn their own livelihood and to maintain an honorable position than if they had been allowed to pass their childhood in the gutters? Mr. Herbert Spencer reasons falsely when he says, "What matters it that I make the laws if these laws deprive me of my liberty?" Laws which tax me to degrade and rob me are odious, but laws which deprive me of what I have for my own good and for the further development of my faculties are well-meaning, as is the constraint imposed on his children by a wise father for their instruction or correction. Besides, to contribute to make laws elevates a man's character. As Stuart Mills has proved, this is indeed one of the great advantages of an extension of the suffrage. A man called upon to vote is naturally raised from the sphere of personal to that of general interests. He will read, discuss, and endeavor to obtain information. Others will argue with him, try to change his opinions, and he will himself realize that he has a certain importance of his own, that he has a word to say in the direction of public affairs. The elevating influence of this

¹ I may mention as an example, the township of Freudenstadt, at the foot of the Kniebels, in Baden. Not a single farthing of taxation has been paid since its foundation in 1557. The commune possesses about 5,000 acres of pine forest and meadow land, worth about £10,000 sterling. The 1,420 inhabitants have each as much wood for their building purposes and firing as they wish for, and each one can send out to pasture, during the summer, his cattle which he feeds during the winter months. The schools, churches, thoroughfares and fountains are all well cared for, and every year considerable improvements are made. 100,000 marks were employed in 1883 for the establishment in the village, of a distribution of water with iron pipes. A hospital has been built, and a pavilion in the market-place, where a band plays on fete-days. Each year a distribution of the surplus revenue is made amongst the families, and they each obtain from 50 to 60 marks, or shillings, and more still when an extraordinary quantity of timber has been sold. In 1882, 80,000 marks were distributed amongst the 1,420 villagers. What a favored country, is it not?

ment over French, and still more over Swiss citizens is remarkable.

It is perfectly true that, for political and social reforms to be productive of fruits, the society into which they are introduced must be in a sufficiently advanced condition to be able to understand and apply them, but it must not be forgotten that improved institutions make better men.

Go to Norway; crimes are hardly known there. In the country people never close their doors at night, locks and bolts are scarcely known, and there are no robberies; probably first because the people are moral and religious, but certainly, also, because property is very equally divided. None live in opulence and none in absolute beggary, and certainly misery, and degradation which often results from misery, are the causes of the great majority of crimes.

The rich financier, Helvetius, wrote, very truly, that, if every citizen were an owner of property, the general tone of the nation would be conservative, but if the majority have nothing, robbery then becomes the general aim. ("De l'Homme," sect. vi., chap. vii.)

In conclusion, let us try to go to the root of the matter. Two systems are suggested as cures for the evils under which society is suffering. On the one hand, it may be said, in accordance with the doctrines of Christianity and socialism, that these evils are the consequences of men's perversity and selfishness, and that it behooves charity and fraternity to remedy them. We must do our best to assist our unfortunate brethren. But how? By trying, Christ tells us, to imitate God's Kingdom, where "the last shall be first and the first last;" or by "having all things in common," say the apostles in all the ardor of primitive Christianity, and later on certain religious communities; or by the giving of alms and other charitable acts, says the Christianity of the middle ages; while socialism maintains that this may be effected by reforms in the laws regulating the division of property. On the other hand, political economy and evolutionary sociology teach us that these miseries are the inevitable and beneficent consequences of natural laws; that these laws, being necessary conditions of progress, any endeavor to do away with them would be to disturb the order of nature and delay the dawn of better things. By "the weeding out of the sickly and infirm," and the survival of the fittest, the process of amelioration of species in the animal kingdom is accomplished. This law of natural selection should be allowed free and ample scope in human society. "Society is not a manufacture but a growth." Might is really right, for it is to the general interest that the mighty should triumph and perpetuate the race. Thus argues what is now called *Science*.

In a book entitled "The True History of Joshua Davidson," the author places ideal Christianity and contemporary society face to face, and shows very clearly the opposition which exists between the doctrines of would-be science and those of the Gospel:

"If the dogmas of political economy are really exact, if the laws of the struggle for life and the survival of the fittest must really be applied to human society, as well as to plants and animals, then let us at once admit that Christianity, which gives assistance to the poor and needy, and which stretches out a hand to the sinner, is a mere folly; and let us at once abandon a belief which influences neither our political institutions nor our social arrangements, and which ought not to influence them. If Christ was right, then our present Christianity is wrong, and if sociology really contains scientific truth, then Jesus of Nazareth spoke and acted in vain, or rather he rebelled against the immutable laws of nature."—(Tauchnitz edition, p. 252.)

Mr. William Graham, in his "Creed of Science" (p. 278), writes as follows:

"This great and far-reaching controversy, the most important in the history of our species, which is probably as old as human society itself, and certainly as old as the 'Republic' of Plato, in which it is discussed, or as Christianity, which began with a communist form of society, has yet only within the past half-century come to be felt as a controversy involving real and living issues of a momentous character, and not utopias only remotely bordering upon the possible."

I think it may be proved that this so-called "doctrine of science" is contrary to facts, and is, consequently, not scientific; whereas the creed of Christianity is in keeping with both present facts and ideal humanity.

Darwin borrowed his idea of the struggle for existence and the survival of the fittest from Malthus, from whom he also drew his theories of evolution and of transformation; but no naturalist ever dreamt of applying either of these laws to human society. It has been reserved to sociology to attempt this, because it has accepted, blindfolded, from the hands of economists, this most erroneous principle; that society is governed by natural laws, and that it suffices to give them free scope for the greatest possible happiness and prosperity to reign. It is manifestly true that, as human society is comprehended in what we call nature, it must obey her laws; but the laws and institutions, in all their different forms, which decree as to the acquisition and transmission of property or possessions, and hereditary succession, in a word all civil and penal laws, emanate from men's will, and from the decisions of legislators; and if experience or a higher conception of justice, shows that these laws are bad or in any way lacking, we are free to change them. As far as the Darwinian

ian laws are concerned, it would be perfectly impossible to apply them to existing society without more radically destroying all established institutions than the most avowed Nihilist would wish to do.

If it be really advisable that the law of the "survival of the fittest" should be established amongst us, the first step to be taken would be the abolition of all laws which punish theft and murder. Animals provide themselves with food by physical activity and the use of their muscles. Among men, in consequence of successive institutions, such as slavery, servitude, and revenue, numbers of people now live in plenty on their income, and do nothing at all. If Mr. Herbert Spencer is really desirous to see the supreme principle, "reward in proportion to desert" in force amongst us, he must obtain, first of all, the suppression of the existing regulations as to property. In the animal world, the destiny of each is decided by its aptitudes. Among ourselves, the destiny of each is determined by the advantages obtained or inherited from parents, and the heir to, or owner of a large estate is sure to be well received everywhere. We see then, that before Darwinian laws can become established, family succession must be abolished. Animals, like plants, obey the instincts of nature, and reproduce themselves rapidly; but incessant carnage prevents their too excessive multiplication. As men become more civilized, peace becomes more general; they talk of their fellow-men as their brothers, and some philosophers even dream—the madmen!—of arbitration and supplanting war! The equilibrium between the births and the deaths is thus upset! To balance it again, let us glorify battles, and exclaim, with General Moltke, that the idea of suppressing them is a mischievous utopia; let us impose silence on those dangerous fanatics who repeat incessantly, "Peace on earth, good-will towards men."

In the very heart of nature reigns seeming injustice; or, as M. Renan puts it more strongly, nature is the embodiment of injustice. A falling stone crushes both the honest man and the scamp! A bird goes out to find food for its young, and after long search is returning to its nest with its well-earned gains, when an eagle, the despot of the air, swoops down and steals the food; we think this iniquitous and odious, and would not tolerate such an injustice amongst us. Vigorous Cain kills gentle Abel. Right and justice protest. They should not do so, for it is the mere putting in practice "of the purifying process by which nature weeds out the least powerful and prevents the vitiation of the race by the multiplication of its inferior samples." Helvetius admirably defines, for its condemnation, this Darwinian law which Herbert Spencer would have society accept:

"The savage says to those who are weaker than himself: Look up to the skies and you see the eagle swooping down on the dove; cast your eyes on the earth and you see the lion tearing to pieces the stag or the antelope; while in the depths of the ocean small fishes are destroyed by sharks. The whole of nature announces that the weak must be the prey of the strong. Strength is the gift of the gods. Through it I become possessor of all it is in my power to capture." ("De l'Homme," iv, 8.)

The constant effort of moralists and legislators has been to replace the reign of might by a reign of justice. As Bacon says, *In societate aut vis aut lex regit*. The object is to subject men's actions more and more to the empire of the law, and that the law should be more and more in conformity with equity. Society has ever been, and still is, to a great extent, too much a reflection of nature. Violations of justice are numerous, and if these are to be put a stop to, we must oppose ourselves still more to the laws of nature, instead of contemplating their re-establishment.

This is why Christianity, which is an ardent aspiration after justice, is in real accordance with true science. In the book of Job the problem is tragically proposed. The unjust are equally happy with the just, and, as in nature, the strong live at the cost of the weak. Right protests against this, and the voice of the poor is raised against their oppressors. Listen. What deep thought is contained in the following passage!—"Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them" (Job xxi. 7-9.) "Some remove landmarks; they violently take away flocks and feed thereof. They cause him to go naked without clothing, and they take away the sheaf from the hungry; which make oil within their walls, and tread their wine-presses, and suffer thirst" (Job xxiv. 2, 10, 11).

The prophets of Israel raised an eloquent protest against the evils then reigning in society, and announced that a time should come when justice would be established upon the earth. These hopes of a Messiah were expressed in such precise terms that they may serve as a programme of the reforms which yet remain to be accomplished. "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. He shall spare the poor and needy, and shall save the souls of the needy. There shall be an handful of corn in the earth upon the top of the mountains" (Psalm lxxii. 4, 13, 16). "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever" (Isaiah xxxii. 17). "Surely I will no more give thy corn to be meat for thine enemies, and the sons of

the stranger shall not drink thy wine for which thou hast labored; but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness" (Isaiah lxii. 8, 9). In the New Jerusalem "there shall be no more sorrow nor crying." "They shall not build, and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands" (Isaiah lxv. 21, 22).

The prophet thus raises his voice in favor of the poor, in the name of justice, not of charity and mercy. "The Lord will enter into judgment with the ancients of his people and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts" (Isaiah iii. 14, 15). "Woe unto them that join house to house, that lay field to field till there be no place, that they may be placed alone in the midst of the earth" (Isaiah v. 8). In the future society property will be insured to all, and every one will "sit under his vine and under his fig-tree" (Micah iv. 4).

The ideal of the prophets comprehends, then, in the first place, the triumph of justice, which will bring liberty to the oppressed, consolation to the outcast, and the produce of their labors to the workers; and secondly and chiefly, it will bring the glorification and domination of the elect people—Israel.

The ideal of the Gospel makes less of this second consideration of national grandeur and pre-eminence, and places in the foreground the radical transformation of the social order. The Gospel is the "good tidings of great joy," the *Eὐαγγέλιον* carried to the poor, the approach of the Kingdom of God—that is to say, of the reign of justice. "The last shall be first;" therefore the pretended "natural order" will be reversed!

Who will possess the earth! Not the mightiest, as in the animal creation, and as Darwinian laws decree; not the rich, "for it is easier for a camel to go through a needle's eye than for a rich man to enter the Kingdom of God." Lazarus is received into Abraham's bosom, while Dives is cast into the place of torment, "where there is weeping and gnashing of teeth." The gist of biological precepts, the one respecting the survival of the fittest, as it immolates others for personal benefit, is essentially selfish, which is a vice incessantly reprobated in the New Testament. "Look not every man on his own things, but every man also on the things of others" (Philippians ii. 4). The chief of all Christian virtues is charity; it is the very essence of the Gospel. "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you" (St. Matthew vi. 33).

How very true is the economic doctrine that, with equitable laws, each should enjoy the integral produce of his labor, and that, were this the case, personal activity would attain its highest degree. Nothing is more adverse to the prosperity of a nation than unjust laws; and this is precisely what the prophets and Christ teach us.

If Darwinian laws were applied to human society, the utility of history, considered as a moral lesson for both kings and people, would be destroyed. The history of man might then be looked upon as a mere zoological strife between nations, and a simple lengthening out of natural history. What moral instruction can possibly be drawn from the study of the animal world, where the strong devour or destroy the weak? No spectacle could be more odious or more demoralizing!

The incomparable sublimity of the Gospel, which is, alas! only too often misinterpreted, consists in an ardent longing for perfection, in that aspiration for an ideal of justice which urged Jesus and his earliest disciples to condemn the world as it then was. Thence sprang the hatred of evil in its many various forms, the desire for better things, for reforms and progress! Why do Mahometans stand still in the march of civilization, while Christian countries advance ever more and more rapidly? Because the first are resigned to evil, whereas the second combat and endeavor to extirpate it. The stoicism—the elevated character of which can hardly be sufficiently admired—the austerity and purity of such ancients as Marcus Aurelius, nevertheless bowed before absolute facts, looking upon them as the inevitable results of the actual and natural order of things. Like modern evolutionists, they glorified the laws of nature, considering them perfect. Their optimism led them so far as to adore the cosmos as a divinity. "All that thou wilt, O Cosmos," says Marcus Aurelius, "is my will; nothing is too early or too late for me, if it be at the hour thou decidest upon. My fruit is such as thy seasons bring, O Nature! From thee comes all. Thou art all. All go towards thee. If the gods be essentially good and just, they must have permitted nothing, in the arrangement of the world, contrary to right and justice." What a contrast between this serene satisfaction and the complaints of Job, of the prophets, and of Christ himself! The true Christian, in direct opposition to stoics and to Mr. Herbert Spencer, holds that the world is completely infected with evil; he avoids it carefully, and lives in the hope of a general cataclysm, which will reduce our globe to ashes, and make place for a new and purified heaven and earth! The belief of stoics and of evolutionary sociologists logically advocates inaction, for it respects the present order of things as attributable to natural laws. The Christian's belief leads him to ardently desire reform and progress, but also, when

he is deceived and reduced to despair, it occasionally culminates in revolutionary violence and in Nihilism.

Not only Jesus, but all great religious reformers, such as Buddha, Mahomet, Luther and the great philosophers, especially Socrates and Plato, and the great law-givers, from Solon and Lycurgus to the legislators of the French Revolution—all the elect of humanity, in fact—are struck with the evils under which our race is forced to suffer, and have imagined and revealed an ideal social order more in conformity with the ideal of justice; and in their writings they place this Utopia in contrast with the existing order. The more Christianity becomes despoiled of dogmas, and the more the ideas of moral and social reform contained in Christ's teachings are brought forward as the chief aim, the more Mr. Herbert Spencer's principles will be shunned and avoided. In the splendid development of Roman law, which lasted fifteen hundred years, a similar evolution took place. In the beginning, in the laws of the twelve tables, many traces of the hard law in favor of the mighty may be found. This is symbolized by the lance (*quir*), which gave its name to the quiritarian right. The father was allowed to sell or destroy his children, as they were his possession. He had absolute power over his slaves, who were his "things." The creditor might throw his debtor in prison, or even cause him to be cut in pieces—in *partes secant*. The wife was entirely in her husband's power—in *manu*. Little by little, as centuries rolled on, eminent law-givers succeeded each other, and gradual changes were made, so that, finally, just and humanitarian principles penetrated the entire Roman code, and the Darwinian law which glorifies might gave place to the Christian law which extols justice.

This movement will most assuredly continue, in spite of all the abuse it may receive from Mr. Herbert Spencer, and from others who think as he does. It is a result of the advance of civilization from the commencement of Christianity, and even from the time of the prophets of Israel. It will manifest itself, not as it did in the middle ages, by works of mercy, but, under the control of economic science, by the intervention of the State in favour of the disinherited, and by measures such as Mr. Shaw Lefevre approves of, so that each and all should be placed in a position to be able to command reward in proportion to the amount of useful labour accomplished.

Darwinian laws, generally admitted in the domain of natural history and in the animal kingdom, will never be applied to human societies, until the sentiments of charity and justice, which Christianity engraves on our hearts, are completely eradicated.

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